



Semantic Groups of Symbols in the Red Zone

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Abstract: *From geographical names, we get information about the people living in a certain place. Therefore, ethnic names are considered as a place name representation of a geographical, physical object of some places. Ethnoiconyms are a special lexical layer that preserves the oldest ethnic names in its composition, and therefore the study of this lexical layer is of particular interest.*

Antiquity, viability of oikonoms in the Kyzylkum region, the fact that they contain various historical and geographical information, requires the study of these onomastic units by such disciplines as history, geography, archeology, local studies and linguistics.

Keywords: *oikonym, ethnooikonym, anthropotonym, region, village.*

INTRODUCTION

The main part of the toponyms of the new period of the Kyzylkum region corresponds to etymology, that is, it is etymologically transparent and does not require special complexity from the nominative point of view. But there is a large layer of ancient toponyms whose origin history is lost and semantics are unclear in the area. This layer has special attention in terms of etymological and semantic analysis.

The toponymic system of the Kyzylkum region began to lose its original national-ethnic character due to widespread ideologization during the Shura period. Due to the intensive development of geological deposits, a large number of new international toponyms appeared during this period, reflecting the achievements of the socialist system.

Structurally, the toponyms of the Kyzylkum region are based on ethnonyms and anthroponyms. Ethnotoponyms (ethnooikonoms) and anthropotonyms appeared in this way. This is a natural situation, because ethnotoponyms occupy the quantitative main place in Turkish toponymy, and anthropotonyms appeared in ancient times. In addition, formations from the appellative lexicon are also found among the idioms of the studied region. These are mostly toponyms derived from Russian or international words. For example, Rudny, Communism, Avangard, etc. According to the definition of V.A. Juchkevich, this process is observed due to the abstraction, individualization and generalization of the geographical name.

MATERIALS AND METHODS

On the territory of Uzbekistan, there are many oikonim of ethnic origin. For example, 452 out of 1250 names given in S. Qoraev's toponymic dictionary, significantly less - only 52 out of 2093 given ethnonyms in E. Koychubaev's dictionary of ethnonyms. Such a phenomenon can be explained by the more intensive settlement of nomadic tribes in the territory of modern Uzbekistan. On the territory of Kazakhstan, such a process was slowed down due to the preservation of the nomadic way of life.

It is known that ethnic names developed especially among nomadic peoples. Pastures, meadows, lands, winter huts, summer houses, which usually belong to a certain clan and tribe, have clear boundaries and are named after the ethnic name of their owners. About this, A.V. Superanskaya: "The peculiarities of having the means of livelihood help the nomadic tribe to know its territory well, down to small tracts and to have a developed toponymic system, in which all natural names are represented, but oikonyms (names of settlements) are almost not found."

But due to one or another political, social and economic reasons, in a certain historical period, the ancestors of Uzbek nomadic tribes gradually switched to farming and animal husbandry, and then to the farming method of farming. With the full transition to agriculture, the former villages almost turn into large settlements, after which the ethnic names of the villagers are often preserved. It is for this reason that there are more ethno-onyms in Uzbekistan than in other Central Asian republics.

Ethnoonyms are a special lexical layer that preserves the oldest ethnic names in its composition, and therefore the study of this lexical layer is of particular interest.

From geographical names we get information about the people living in a certain place. Therefore, we should consider ethnic names as a place name representation of a geographical, physical object of some places. According to the scientist toponymist E.M. Pospelov's opinion on this matter, the name of the village was named after the cattle breeding of the nomadic peoples in the winter and summer seasons. Later they gave the same name to the villages. For example, the names of Shuban Kazgan well, Karatuqa well, Konek well, Ayu tereng in Kyzylkum region and Naiman, Jalair, Oirat, Durman, Argin, Müyten villages around Navoi city are examples of this. In addition, from the villages called Sirimbet kuchgan (Syrymbet kosgan), Toyloqli (Taylaqty), Bes ashchy (Bes ashchy) on the eastern side of Ariston mountain, Kiyq Qaltañ and Balqy Kalmanboy clans lived in Azinek. These examples show that patronymics and genonyms became the names of villages to form ethnotoponyms. Here are some ethnotoponyms found in the Kyzylkum region:

Oykunek (Oykönek) ovuli. The well dug in the valley is named after the Konek clan and named after this clan. This well is the name of a village located 8 km from where the Navoi railway crosses the stone road leading to Uzunquduq (Üzyn qūdyq) village.

RESULT AND DISCUSSION

The Teleu family. The village is located on the right side of the road from Konimekh to Sho'rkol. Descendants of the Teleu clan live in this village.

Shorkol Ovul. Sho'rkol was previously called Katoghon Ovuli. This village is located twenty-fifth mile west of Conimex. The Qatogons are one of the ancient peoples who settled in Central Asia. In Rashid-ed-din's book "Jamigat Tawarikh" the Qatogons were called "Khatakin". They are descended from Bugun Hatakin, the eldest son of Alungoa. The Qatogons also live in Afghanistan, Tajikistan and Surkhandarya in the south of the Republic of Uzbekistan.

Argin, Kipchok, Jalayir, Naiman, and Kangli peoples live in Konimekh district along with the Qataghons. Among the village names from ethnonyms in the Navoi region of Kyzylkum, there are many village names from oronyms, hydronyms and other names. For example, Sarbosh tepa (Sarbas töbe), Karasaqol (Karasaqal), Shuban Kazgan well, Kara Toka well, Konek well, Ushkuduq, Kerege mountain, Oguztog (Ögíztau), Kukcha and many others.

CONCLUSION

In terms of scientific research, a group of village names emerged from the names of people in the region. In onomastics, these names are designated by the term anthropotoponyms. We identified the anthropotoponyms that appeared in connection with the names of the descendants of a rich man named Davulboy (Dauylbay) of the Qiyat clan, who occupied the surroundings of Kulkuduq. These are anthropotoponyms derived from the names of Davulboy's sons Kara botir and Kara bura.

For example, Abiltoy (Abyltay), a descendant of Black Hero who has the document "Husband of Black Hero", occupied the places called Buzaubay (Būzaubay), Musirep (Müsirep), Kulanqoq

(Qūlanqāq), Uzun kuduq (Ūzynqūdyq), Turtkul (Tört köl) in the south of Qizilqum. , lived on the banks of the Amudarya.

Anthropotonyms found in Kyzylkum region include: Baymurat village, Ötemurat village, Qulunbet village, Urazjan village, Sugurali village, Taspen village, Shontybay village, Eltay village. Therefore, the presence of anthropotonyms//anthroponyms in this area was determined in terms of research.

The abundance of ethnotonyms among the toponyms of the Kyzylkum region can be explained by the prevalence of ethnic names among Turkic peoples. Ethnotonyms include ethnic names that have appeared since ancient times. In addition, it can be said that anthropotonyms are widespread in the toponyms of the Kyzylkum region. Therefore, the toponyms of this region include ethnonyms and anthroponyms. This situation is often found in ethnotonymy and atropotonymy of ancient ethnic names and human names. These two groups are close to each other. The reason is that in time anthroponyms were replaced by ethnonyms. Comparing them with modern language forms is one of the first tasks of ethnonymics and toponymics. Scientists are still conducting scientific research in this field.

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